"One who sees dependent origination sees the Dhamma, one who sees the Dhamma sees dependent origination. And these five aggregates affected by clinging are dependently arisen." - MN28, translation by Bhikkhu Bodhi

Dependent Origination Chart

Paṭicca Samuppāda

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Basic Principle of the Law of Dependent Origination

This being – that comes to be.
With the arising of this – that arises.
This not being – that does not come to be.
With the cessation of this – that ceases.

(Ud 1.1, 1.2, 1.3 – translation by Bhikkhu Ñānananda)

Then … "Who am I" ?

- **Being or habitual behavioral patterns ("my personality")** originate from formations (activated via contact or through reactions, both which are fueled by ignorance), where resulting contact and feeling are taken personally (clung to, "this is who I am"). When attended to with craving they are "fed with energy" strengthening future arising. If seen with mindfulness and non-craving, they are seen as impersonal and further thinking does not arise (is let go). Future arising of such fettered (with ignorance) formations will be weaker until completely abandoned.
- Rather than "**I think, so I exist**" – without fully comprehending the four noble truths (**ignorance**), a thought (**verbal formation**) arises, which upon **contact**, **feeling** and **perception** is taking personally (with **craving**, without full mindfulness) as "my thought". Letting go of the tension caused by **craving**, mindfulness is developed, and this allows wisdom to grow as "seeing things as they really are", a process of **causes** and **conditions.**

Dependent Origination in Daily Life

- Together with feeling (sense experience), perception (labeling of experience) and consciousness (bare cognizing of experience and perception) arise. Seeing a banana is the feeling, which is based on contact (when the photons meet the eye receptors). Awareness of this: the consciousness arises dependent on the contact, feeling, and the banana, and that is the cognition, consciousness. Once seen, mind attaches the name "banana" to it and other concepts (e.g., "yellow" "fruit" "sweet" "healthy" "potassium") attached around that word. This is perception, based on memory. If the body feels physical hunger, you might see the "banana" as a means to end that hunger and that will be the end of it. But if the mind gets preoccupied with stories around the banana, that this yellow fruit will satisfy me, creating a false sense of self, this is where craving and clinging have arisen. This is due to inattention, or not paying attention that is rooted in reality. If a feeling arises, you can let go of the idea that the arisen feeling is self or belongs to any sense of self. Then, there is a pause, and you can respond instead of react.
- Start seeing that whatever arises is not going to last forever, it's not going to keep you fully or forever satisfied, and that indeed it is all impersonal. Understanding this, you'll automatically let go even before craving can arise, and in this way, you are at peace, letting the feeling be, having seen with clarity. Through perception this will recondition formations - and the fetters of craving, conceit, and ignorance within the formations - that will arise in the future.
- Smiling is probably the simplest way to bring up a wholesome feeling and mindset towards yourself and others.

Recommended start for further reading: **MN9 Sammā Diṭṭhi Sutta**

Projections or **Taints** (Āsavas)
1. craving,
2. being and
3. ignorance

Projections and **Ignorance** are interdependent

The Five Aggregates (Khandhas)

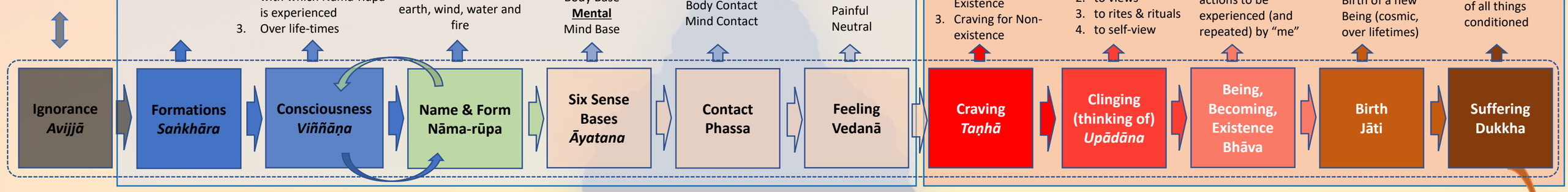
The five aggregates (Body, Feeling, Perception, Thoughts and Consciousness) and the four foundations of mindfulness are synonymous

1. Kāya – Body ➔ Body
2. Vedanā – Feeling ➔ Feeling
3. Citta – Mind ➔Consciousness, Perception
4. Dhammā – Phenomena ➔ Thought/Formations

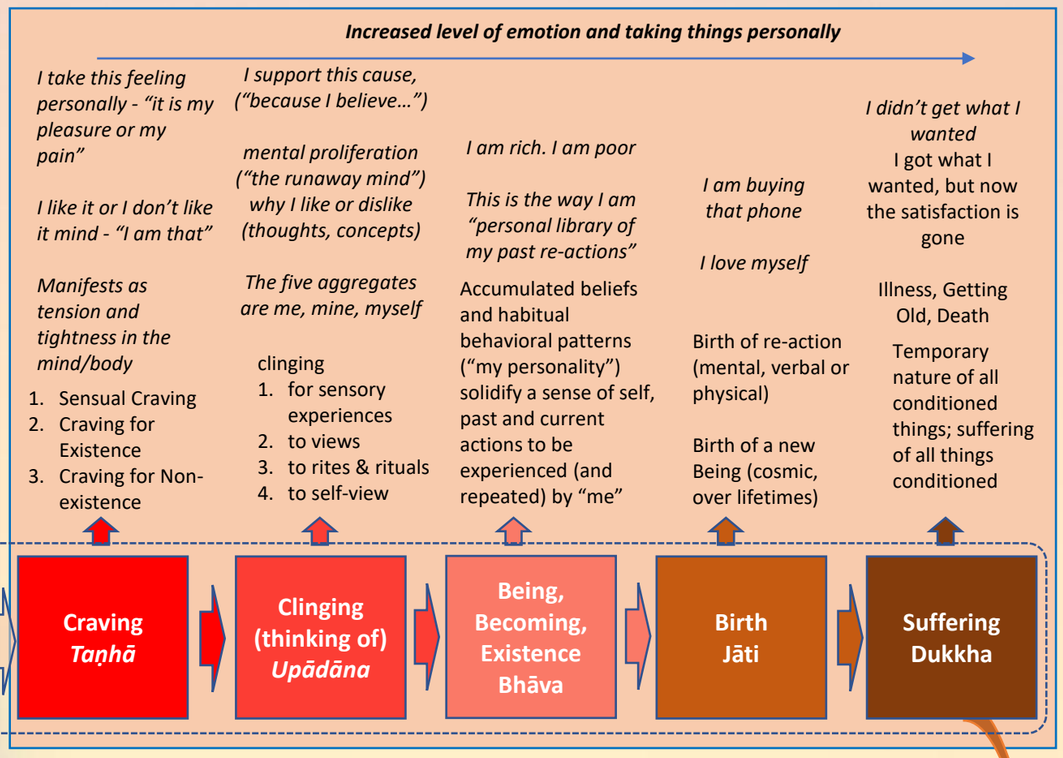
Perception is the perceiving of these four

Breathing is a bodily formation. Thinking and examining thoughts, which formulate an expression of speech, and keeping it connected constitute verbal formations. Perception and feeling constitute the mental formation.

With a functioning eye meets a form, then eye consciousness arises. With the meeting of these three, **Contact** happens. With contact as condition, feeling (pleasant) arises conjoined with perception ("this is a tree"). Note: Perception, Feeling and Consciousness are conjoined. MN43.8-9 – translation by Bhikkhu Bodhi



Increased level of emotion and taking things personally


I take this feeling personally - "it is my pleasure or my pain"
I like it or I don't like it mind - "I am that"
Manifests as tension and tightness in the mind/body
1. Sensual Craving
2. Craving for Existence
3. Craving for Non-existence
I support this cause, ("because I believe…")
mental proliferation ("the runaway mind") why I like or dislike (thoughts, concepts)
The five aggregates are me, mine, myself
clinging
1. for sensory experiences
2. to views
3. to rites & rituals
4. to self-view
I am rich. I am poor
This is the way I am "personal library of my past re-actions"
Accumulated beliefs and habitual behavioral patterns ("my personality") solidify a sense of self, past and current actions to be experienced (and repeated) by "me"
I am buying that phone
I love myself
Birth of re-action (mental, verbal or physical)
Birth of a new Being (cosmic, over lifetimes)
I didn't get what I wanted
I got what I wanted, but now the satisfaction is gone
Illness, Getting Old, Death
Temporary nature of all conditioned things; suffering of all things conditioned
Craving Taṇhā
Clinging (thinking of) Upādāna
Being, Becoming, Existence Bhāva
Birth Jāti
Suffering Dukkha

Ignorance of what?
The Four Noble Truths

Interdependency between Consciousness and Name-and-Form

(as two sheaves of reeds – *SN12.67*)

Consciousness Cognition, the bare collection of information. Cognizes or "reflects" Name and Form. **Name (or Mentality)**: Formal name (the most 'fundamental' stage in naming. **Form (or Materiality):** nominal form (perception of form) the four great primaries can only be recognized (soft/hard, hot/cold etc) with the help of the Name factors

"Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to sights known by the eye in the past, future, and present." MN18 – Translation by Bhikkhu Sujato

Kamma: old and new kamma "meet" at Contact

- The eye (and the other five sense bases) is **old kamma**, to be seen as generated and fashioned by volition, as something to be felt, to be experienced (SN35.146 - Bhikkhu Bodhi). When Feeling is taken personally (with **Craving**), resulting volitional action one does by body, speech, or mind is called **new kamma, which can be good (wholesome), bad (unwholesome) or mixed.** If **old kamma** (result of old volitional actions) is not taken personally (with wisdom, seeing the impersonal nature) no **new kamma (or empty/neutral kamma)** is generated.
- **Kamma** can only be experienced through the modalities of **Name and Form** (mentality-materiality), and the **Six Sense Bases** – kamma is dependent on them for it to be experienced in the same way **Consciousness** is. And since it is dependent, it arises and ceases in the same way as the links within dependent origination would, making it impersonal, impermanent, and therefore not worth holding on to, whether it is good, bad, mixed or empty **kamma** (old **kamma** that the mind rooted in wisdom doesn't take personally and therefore doesn't generate any new **kamma**).
- **Kamma** is not everything that determines the actions or the present state of a person. **Kamma** is interwoven through the various factors, causes and conditions, like where a being is born in terms of the geography and climate, the sort of imbalances that might be there in the body of that individual, and the influences of climate, the body, genetics, and other factors like carelessness. All interact with one another, and this is felt at the level of **Contact**, **Feeling** and **Perception**. (see for example SN36.21)

"For beings hindered by ignorance and fettered by craving, kamma is the field, consciousness the seed and craving the moisture for their volition and aspiration to be established in a superior realm. In this way there is the production of renewed existence in the future" (AN 3.76 – Bhikkhu Bodhi)

The Middle Way, in between

Indulgence and Self-mortification

Existence and Non-Existence

Cattāri Ariyasaccāni (The Four Noble Truths)

1. **Dukkhaṁ Ariyasaccaṁ** Noble Truth of Suffering
2. **Dukkhasamudayaṁ Ariyasaccaṁ** Noble Truth of the Arising of Suffering
3. **Dukkhanirodhaṁ Ariyasaccaṁ** Noble Truth of the Cessation of Suffering
4. **Dukkhanirodhagamanī Paṭipadā Ariyasaccaṁ**
   Noble Truth of the practice Leading to the Cessation of Suffering

ariya aṭṭhaṅgika magga
(Noble Eightfold Path)

Transcendental links

Asavakkhaye naṇa Knowledge of the destruction of the taints	*Vimutti* Emancipation	*Virāga* Dispassion	*Nibbidā* Disenchantment	*Yathā bhūta ñaṇa dassana* Knowledge and vision of the things as they really are	*Samādhi* Collectedness	*Sukha* Happiness	*Passaddhi* Tranquility	*Pīti* Rapture	*Pāmojja* Joy	*Saddhā/Silā* Faith / Virtue

The Start of the Path

1. *sammā-diṭṭhi* ***(Right View)***

Two types of **Right View**

1/ **Mundane right view** is understanding that "there is fruit and result of good and bad actions; There is this world and the next world. There is mother and father. There are spontaneously reborn beings; there are contemplatives and brahmans who, faring rightly and practicing rightly, proclaim this world and the next after having directly known and realized it for themselves.

2/ **Supramundane or transcendent right view** the understanding of kamma and rebirth, as implied in the Four Noble Truths, leading to awakening and liberation from rebirths and associated dukkha in the realms of Saṃsāra. Full supramandane right view is attained by the arahant.

Life is not deterministic, nor without purpose. There is old kamma, and the choice for how to respond to whatever is arising in every moment

Right View is the forerunner and condition for the other factors of the path

Sīla – Ethics/Virtue/Faith

2. *sammā-sankappa* **(*Right Intention*)**
3. *sammā-vācā* **(*Right Speech*)**
4. *sammā-kammanta* **(*Right Action*)**
5. *sammā-ājīva* **(*Right Livelihood*)**

Right Intention: intention for non ill will, non cruelty and renunciation. There is a choice and **opportunity in every moment.** With the practice of right intention, there is a response following the eightfold path, not an unwise reaction. You can **let go** of the immediate **craving** to **react**, and **THINK** before a response; is it **T**imely, **H**onest, **I**ntentionally wholesome, **N**ecessary, **K**ind. This is letting go of the unwholesome and cultivating the wholesome

Right Speech and **Right Action** are described by the five precepts:
1. I undertake to keep the precept to abstain from killing or harming living beings on purpose
2. I undertake to keep the precept to abstain from taking what is not given
3. I undertake to keep the precept to abstain from sexual misconduct
4. I undertake to keep the precept to abstain from telling lies, using malicious, divisive, or harsh speech, or idle chatter
5. I undertake to keep the precept to abstain from taking drugs or alcohol

Right Livelihood: knowing your income and expenses; not having any debts. Leading a balanced life, neither extravagant nor miserly. Generous and fair. You pay your personnel a decent wage for instance. You give dana to good causes.

Right Livelihood for lay followers is not engaging in the business of
1. weapons
2. human trafficking
3. meat
4. intoxicants
5. poisons.

Intention for letting of the unwholesome states of mind and keeping the precepts is an essential part of the practice

Samādhi - Meditation

6. *sammā-vāyāma* **(*right effort*)**
7. *sammā-sati* **(right mindfulness)**

8. *sammā-samādhi* **(*Right Collectedness*)**

Mindfulness is non-craving
Craving is **non-mindfulness**

Use meditation object suitable to your mind. When using brahmavihārās
1. Lovingkindness (mettā)
2. Compassion (Karuṇā)
3. Appreciative Joy (muditā)
4. Equanimity (upekkhā)

The five hindrances that can arise during your meditation:
1. Sensual desire
2. Ill will
3. Doubt
4. Restlessness
5. Sloth & Torpor

These hindrances show where the attachments are. Letting them go will weaken the attachment and will allow Wisdom to arise by itself.

The "4 right efforts" as part of the practice.
The right effort to
1. prevent unwholesome qualities (especially greed, anger, and ignorance) from arising.
2. let go of unwholesome qualities that already have arisen.
3. cultivate skillful, or wholesome, qualities—especially generosity and loving-kindness that have not yet arisen.
4. strengthen the wholesome qualities that have already arisen.

Secluded from sensual pleasures and unwholesome states:
First Jhāna Applied and Sustained Thought, Rapture and Pleasure, Unification of mind
Second Jhāna Self confidence, rapture, pleasure, unification of mind
Third Jhāna Equanimity, pleasure, mindfulness, full awareness and unification of mind
Fourth Jhāna Equanimity, Neither painful nor pleasant feeling, mental unconcern due to tranquility, purity of mindfulness, unification of mind
Infinite Space Perception of the base of infinite space, unification of mind (mind expands, becomes spacious).
Infinite Consciousness Perception of the base of infinite space, unification of mind (See moments of consciousness arise. Seeing impermanence, dukkha, and impersonal nature of reality)
Nothingness Perception of the base of nothingness space, unification of mind (no thoughts of external world and perception of no-thingness)

Important note - Up to Nothingness the five aggregates (four foundations of mindfulness) are present: "*The contact, feeling, perception, volition and mind*". These are the Samatha Vipassana Jhāna (tranquil wisdom), where mind is collected around its object of meditation, not supressing anything that arises. See MN111

Neither-Perception-Nor-Non-Perception Subtle vibrations, dreamy, no thoughts at all for long periods. Emerge mindful from this attainment and reflect on what passed, ceased and changed, unattracted and unrepelled, independent, detached.

And there is the **Signless State** Consciousness as light beam that does not land on anything. The moment name-and-form gets cut off, consciousness gains freedom as non-manifestative consciousness

There are increasing level of cessation of experience and perception while traversing up the Jhānas

The seven **awakening factors** being developed as part of practice:
1. Mindfulness (the balancing one)
2. Investigation of states
3. Effort/energy/enthusiasm
4. Rapture/joy
5. Tranquility
6. Collectedness (effortless resting on object of meditation)
7. Equanimity

6Rs: Practical implication of Right Effort: whenever a hindrance arises: **R**ecognize mind is distracted, **R**elease attention from distraction, **R**elax Mind & Body, **R**e-smile, **R**eturn to Object of Meditation, **R**epeat the process

"These two things—serenity and insight—occur in him yoked evenly together".
MN149 translation by Bhikkhu Bodhi

***Samatha vipassana*, serenity and insight yoked together. Observing is serenity. Letting go (Right Effort) with understanding is developing insight. Insight/Wisdom will then arise by itself as a natural consequence**

Paññā - Wisdom

with final Fruition
9. *sammā-ñāṇa* **(Right Insight)**
10. *sammā-vimutti* **(Right Liberation)**

With letting go of the last conditioned formation, when the seven enlightenment factors are in complete balance, Nirodha occurs. Nirodha is the cessation of feeling, perception and consciousness. It is as if light switched off. How clearly mind sees the links of Dependent Origination upon emergence out of Nirodha determines the attainment. This happens in phases with four attainments (each with path and fruition) reflecting an increased removal of the 10 fetters that bound one to saṃsāra:

Sotāpanna, removal of
1. Doubt in the Buddha, the teachings and the practice
2. Belief in a personal self
3. Rites and rituals as a way to attain Nibbanā

Sakadāgāmī, lessening of
4. Sensual Craving
5. Aversion

Anāgāmī, removal of
4. Sensual Craving
5. Aversion

Arahant, removal of
6. Desire for material being
7. Desire for immaterial being
8. Conceit
9. Restlessness
10. Ignorance

There is an increased recognition of the three symptoms of reality, of all conditioned phenomena until this becomes continuous upon the final fruition of the Arahant
1. **impermanence** (anicca)
2. **suffering** (dukkha)
3. **non-self** (anatta)

The seeing of the links of Dependent Origination with wisdom without identifying, without craving, is nibbāna. It is the process of contact that is empty or void, signless, and undirected